

THE FINE ART OF MINISTERIAL VISITATION

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Some believe ministerial visitation is dead. However, when members describe qualities of the ideal preacher, they typically list visitation as a high priority.

While societal trends may change expectations, most members still welcome a personal visit from their preacher. When I surveyed church members on their desire for visitation, most indicated their strong preference for visitation only by appointment.

Ministerial visitation is not dead. It may be bungled at best or ignored at worst, but it remains a fine art that brings enormous benefit when practiced correctly. Consider the following suggestions:

1. VIEW VISITATION AS SPIRITUAL WORK. The words *visit*, *visitation*, and *visiting* are found ten times in the New Testament. As one reads these New Testament passages the definite impression grows that these words indicate the act of looking after the needs of others...*ministering to their needs*. No passage in the New Testament uses the words to indicate merely the act of making a social call. Note these two examples: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye *visited* me: I was in prison, and ye came unto me" (Matthew 25:35-36), and, "Pure religion and undefiled before God and the Father is this, To *visit* the fatherless and the widows in their affliction, and to keep himself unspotted from the world" (James 1:27). Obviously, a social call is not the primary consideration in either passage. Everything under consideration relates to ministering to needs.

From these two scriptures we see that *visiting* involves far more than ringing doorbells; it involves action. It obligates the Christian to investigate and to act.

Since the needs of people vary greatly, the way to visit must vary with each. What are the needs of people? Some have a need for companionship. Some need financial assistance. Others need encouragement. Many need food, clothing, medicine, housing, etc. Some, like the post-operative patient, need someone to wash the dishes, cook meals, or care for children. Many need spiritual assistance of various kinds, and a few need to be left alone. This is not a *misprint!* Some need to be left alone to recover.

2. ANNOUNCE YOUR INTENTIONS. Let people know the conditions under which you will visit. For example, I informed the members that I would visit either by their invitation or my invitation, but I would not visit without an appointment. I also share with them that they would receive a visit from me when they are hospitalized. Ask family to inform you of their hospitalization.

3. MAKE VISITATION A PRIORITY. Set aside a specific time each week for visitation. If you fail to prioritize visitation time, other demands will prevent you from acting on your good intentions. Contact visitors to church services immediately. Visit members who may be experiencing challenges or crisis situations. Visit potential members and your non-attending members. Make the words of Jesus your life, too: "...to seek and save that which was lost" (Luke 19:10). **WOT**

EDITORIAL

PRACTICING WHAT WE HEAR

There have been times in my life when my parents or my wife have accused me of not listening to what they were saying. In an attempt to defend myself, I would often quote verbatim what they said to me. The point that was often brought out is that though I heard what they said, I did not do what was asked of me. While I was hearing, I was not really listening. How often do we do the same in regard to our Christianity? How many sermons and Bible classes have you heard in your lifetime? Might it be at times that we hear what is being said, but fail to put into practice because we are not listening with the intent to obey or be made better? James admonishes us to “be ye doers of the word, and not hearers only, deceiving your own selves” (James 1:22). Self-deception is fraud of the worst kind. Yet, we may be guiltier of such than we realize. Thinking we are truly religious when we are not prompted to act or are not made better by the hearing of God’s word is to be deceived in the worst possible way. Some have well said that God gave us two ears and one mouth, so we should lend ourselves to hearing twice as much as we talk. James put it this way: “Let every man be swift to hear, slow to speak, slow to wrath” (James 1:19). But to hear with no desire or intent to obey is utter foolishness. Let us consider in greater detail James’ comparison of the hearer versus the doer.

God gives a Divine illustration of the one who fails to practice what he hears. “For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was” (James 1:23-24). How many times have we acted about less important matters in much the same way? Maybe you have taken a look at yourself in the mirror first thing in the morning. Perhaps you saw some things that required your attention. At times, it is likely that you ignored what you saw and remained just as you were. Maybe you made a few superficial changes that really did not address the issues at hand. We may very well treat our spiritual lives in the same manner. God’s word is a mirror that reflects an accurate image of who and what we really are. We are able to see ourselves as God sees us. No doubt there are

times when the reflection we see is not one we appreciate or admire. Self-examination (2 Corinthians 13:5) often reveals flaws and shortcomings that need to be remedied by a heavy dose of humility (James 4:6, 10), penitence (Psalm 51:1-19), and storing up God’s word in our hearts (Psalm 119:11). How is it that those who hear the same message can respond in such vastly different ways? Why does a sermon move one to repent and obey while the same message to one in the same condition causes no reaction? The Hebrews writer gives us insight into such: “For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it” (Hebrews 4:2). Those who come to the hearing of God’s word with faith will leave rejoicing, while those who come void of faith will leave having made no change in their current condition. It may also be that as we hear the word of God, we feel it necessary to respond in some way, but only out of a sense of obligation to do something. Upon realizing that our lives are not what they need to be, we may then make changes to the façade, being contented to address only the symptoms rather than seeing to the problem and the necessary alterations it will require. Problems of the spiritual heart and its associated maladies must be tackled head-on. We must be careful that we not deceive ourselves into thinking that by treating a few symptoms we have conquered the problem. The mirror of God’s word will give us an accurate picture of ourselves through the eyes of God. It is our responsibility to make appropriate changes that we might be conformed to the image that God desires we show forth (Romans 8:29).

What evidence is seen in those who are indeed doers of the word and not hearers only? Again, James provides us with great insight into the kind of hearers we need to be: “If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (James 1:26-27). One of the greatest evidences of a life lived in service to the Lord is pure speech. A devoted doer of the will of God will talk

differently from those of the world. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Colossians 4:6). The Christian realizes that he will give answer for the words he speaks: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36). He who is striving to live faithfully for the Lord will live with the prayer of the psalmist ever upon his lips: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). Faithful Christian living demands that we learn to control the tongue, as difficult as that may be (James 3:1-8). One who claims to be religious must do more than simply talk religious; he must live it. "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). A religion that does not alter one's character is worth little. So not only will the child of God guard the tongue, he will also live out what the Bible teaches. A man's religion is pure only when he practices what he preaches. In order for our Christianity to be what God intends for our lives, then we must serve the needs of others. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10). A religion that is pleasing to God involves not only actively resisting the sins and temptations that come our way, but also in doing for others what they may be unable to do for themselves. Our faith should be measured more by what we do than what we do not do. Service to others is a great measure of one's maturation in the faith of Jesus Christ. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Galatians 5:6). "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Galatians 5:13).

Take a look into God's "perfect law of liberty" (James 1:25), and allow it to show you where you stand in the sight of God. Determine now to change those things that are not in harmony with the law of the Lord so that your life and your soul might be as God would have them to be. Those who put forth the effort to hear and do the will of God will be blessed in their deeds. You will never regret seeing that your life is in compliance with God's word. Endeavour from henceforth to make your speech and your actions conform to the commandments of the Savior. Your life will serve as a blessing to others as you put into practice what you hear from God's precious book Divine!

WOT

CHILDREN NEED OUR LOVE AND CARE

Eva Nell Brown Naramore

A little child with love and care
Sleeps and wakes in peace somewhere.
Some children are so richly blessed,
With Mom and Dad, and happiness.

They're taught the things they need to know,
And love surrounds them with a glow,
With parents carrying out life's plan
To train each child by God's commands.

But oh, the sorrow children face
Who have to go from place to place,
Unwanted and unloved at home,
Where parents have a heart of stone.

A life of sin with time has turned
Their love to hate, they're not concerned
With listening to a helpless child,
With tear-filled eyes to catch a smile.

Who needs so much some love, some time
To fill a heart, a soul, a mind
With what it takes to make complete
Life's cycle of a child so sweet.

A little love will satisfy
The lonely child that starts to cry.
To hear the words, "I love you dear,"
While cuddled close, will banish fear.

How can a child be turned away
For worldly pleasure day by day,
When all that sin has offered yet,
Turns into nothing but regret?

There's happiness beyond compare
When we take time, our love to share
With children playing at our feet,
While listening to their voices sweet.

"I want you, Mama, take me please,"
Or, "Daddy, hold me on your knees,"
Are words that live year after year,
When they're grown up and nowhere near.

WITNESSES OF CHRIST

Chad Ramsey, Tupelo, MS

The question of whether or not Jesus is the Son of God is so significant that every individual must examine it. You see, if Jesus truly is the Son of God, then all men must submit their lives to Him. On the other hand, if Jesus was not who He claimed to be, then His teachings and example must be ignored. So who was Jesus, and how do we determine the answer to this important question?

It is common for individuals who are seeking to determine the truthfulness or falsity of a claim to consider all of the evidence prior to making a decision. But in the case of Jesus, there is more evidence than we have the space to consider in this article. Though we could consider the virgin birth, the empty tomb, and the testimony of non-believers, we will focus on four witnesses that Jesus actually mentioned on his own behalf.

The Witness of John

After Jesus healed a lame man at the pool of Bethesda, the Jews accused Him of violating the Sabbath Law and persecuted Him accordingly (John 5:16). In response, Jesus stated: "My Father has been working until now, and I have been working" (John 5:17). The implication, of course, was that He is the Son of God and thus did not violate the Sabbath. But because of this statement, "the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God" (John 5:18).

Following this exchange, Jesus went on to defend His position as the Son of God. But interestingly, He did not merely rely upon His own testimony. Instead, He appealed to the testimony of others. Notice what He said:

If I bear witness of Myself, My witness is not true. There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. You have sent to John, and he has borne witness to the truth. Yet I do not receive testimony from man, but I say these things that you may be saved. He was the burning and shining lamp, and you were willing for a time to rejoice in his light (John 5:31-35).

From this, we notice that Jesus appeals to the testimony of John the Baptist. John, of course, was sent to prepare the way for the Lord. Since John's work was described by the prophets (see Isaiah 40:3; Malachi 3:1; 4:5-6), the Jews could have identified him and thus looked for the one whom he proclaimed. Notably, John identified himself as the forerunner of the Christ (John 1:19-23), and he identified Jesus as the Messiah by saying, "Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

The Witness of Miracles

Jesus described the works that He performed as providing a greater witness than John. He said, "But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me" (John 5:36). This, of course, was the very purpose of miracles—confirmation. No wonder Peter, in preaching to the crowd gathered together on Pentecost, stated, "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know" (Acts 2:22). Whether it was by turning the water to wine, healing the sick, restoring the lame, walking upon the water, feeding the multitudes, opening the eyes of the blind, or raising the dead, the miracles that Jesus wrought testified that He is the Son of God.

The Witness of God

Jesus did not stop by mentioning the miracles that He performed. He went on to describe how the Father likewise served as a witness of His deity. He continued, "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. But you do not have His word abiding in you, because whom He sent, Him you do not believe" (John 5:37-38). While God did speak from the heavens and confirm the identity of Jesus (see Matthew 3:17; Matthew 17:5; John 12:28), the Jews to whom Jesus gave His defense had neither heard God's voice nor seen that Jesus was the representative of the Father upon the earth. Though they could have known about

the Father by looking at Christ (see John 14:9), the Jews did not receive His testimony because they rejected Jesus.

The Witness of the Scriptures

The final witness mentioned by Jesus upon this occasion was that of the Scriptures. He continued, "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life" (John 5:39-40). In essence, the Jews claimed to be students of the Scriptures, but Jesus noted that if they had believed the Scriptures, they would have believed that He was the one described therein. Of course, numerous prophecies about Jesus are found within the Old Testament—Deuteronomy 18:15; Psalm 22:16-18; Isaiah 7:14; Isaiah 9:6; Isaiah 53; etc. If they Jews had truly searched the Scriptures as they claimed to do, they would have found that the Scriptures provided testimony for Jesus.

Conclusion

The truth of the matter is that Jesus truly is the Son of God. Thankfully, this fact can be established by the witnesses cited by Jesus—John, the miracles, the Father, and the Scriptures.

WOT

FREE BIBLE CORRESPONDENCE COURSE

If you would like to study the Bible in the privacy of your own home and at your own pace, enroll in a free Bible correspondence course. All materials are free of charge, and you are under no obligation to continue the study. Brother Hap Johnson will be glad to get you started in study of God's word today. Request your free study by writing to the church office at the Sixth Avenue Church of Christ, 1501 Sixth Avenue, Jasper, Alabama, 35501. You may also call us at (205) 384-6446.

RELATIONSHIPS: MY GOD AND I

Tim Childs, Baldwyn, MS

How often do you think about your relationship with God? Have you given it much thought recently? Do you realize Satan wants us to live each day as though there is no God? Can we become so busy with such important things that we forget His presence and our real dependence on Him? Is it possible for you and me to become quite similar to those spoken of in Scripture who did not like to retain the knowledge of God in their minds (Rom.1:28)?

What do you think about the current state of your relationship with God? Are you and I in the great number of those in our society who would rather not think about that? Does that make us feel a bit uncomfortable? Or, do you have a healthy, thriving relationship? If you are unwilling to examine and evaluate your life in light of Scripture (2 Cor.13:5), what do you think God thinks about the state of your relationship with Him? Is God well-pleased?

Have you given thought to what changes God may want you to make to produce a stronger, more satisfying relationship with Him? Have you thought about examining the life of Jesus to determine what it was, specifically, that enabled him to have such a close-knit, tight relationship with our heavenly Father? Do you suppose Jesus can give us insight into building a stronger, more meaningful relationship with the Father in heaven (John 17:20-21)?

What relationship do you experience with another or others that is more significant than the relationship you and I are able to develop with our Creator, Savior, Redeemer, and Friend?

WOT

THE GIVING GOD

Cliff Goodwin, Ironaton, AL

Many things are put on God's plate—things that simply don't belong there. The evil that is in this world cannot be traced back to God. One must remember "that God is light, and in Him is no darkness at all" (1 John 1:5). As the maxim goes, "God is good—all the time." James is especially helpful in grasping this concept. He records the fact that God is completely separate and apart from evil, neither tempting man, nor being tempted Himself (James 1:13). Then, only four verses later, James points out that God is the Giver behind every good and perfect gift (James 1:17). Put colloquially, God is in the business of good, and particularly, God does and God gives what is good. His children should ever remember God's propensity to give good gifts. Jesus taught, "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:9-11).

THE LIVING GOD. God could not and would not be the giving God if He were not the living God. The fact of God's actual existence is that which immediately sets Him apart from idols and mythological gods. Jeremiah underscored the folly of idolatry, pointing out that idols do not even have the ability to move themselves, much less to do good or to do evil unto others (Jeremiah 10:1-5). In the very next verse, the prophet set Yahweh apart, writing, "Forasmuch as [there is] none like unto thee, O LORD; thou [art] great, and thy name [is] great in might," (Jeremiah 10:6). God gives because God lives! Through the centuries men and women have vainly placed their hope and trust in inanimate, and even non-existent, entities. Ancient idolatry often consisted of images and statues. Modern idolatry frequently involves the inordinate devotion to money, pleasure, or some other pursuit (cf. Colossians 3:5). Nonetheless, the end result has always been the same: images, idols, and even what has been called the "almighty" dollar, all fail to fill man's need for Divine security. Man does not need lifeless idols—he needs the One Paul described as "the living and true God" (1 Thessalonians 1:9).

THE LOVING GOD. His life points to God's capacity to give; His love points to God's propensity to give. God gives because God loves! His eternal existence is the very personification of love (cf. 1 John 4:8). He delights in

giving good gifts because He loves His human creation. God even loves those who have set themselves as His enemies (cf. Romans 5:6-8; Colossians 1:19-22). Jesus used this example of the Father in the Sermon on the Mount, as He taught His hearers the necessity of loving their enemies. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," (Matthew 5:44-45). In this instance, Jesus spoke of God's giving temporal blessings—those pertaining to the physical realm. As wonderful (and vital) as God's physical blessings are, the spiritually blessings He lovingly affords in Christ are infinitely better! It was God's Divine love that provided the gift and sacrifice of His Son (John 3:16; 1 John 4:10). That unspeakable gift itself further guarantees God's provision of anything and everything man needs to go to heaven. The apostle Paul exclaimed, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). Later he would write that God has provided **all** spiritual blessings in His Son, Jesus Christ (Ephesians 1:3).

THE LASTING GOD. The problem with all human benefactors is the fact that they eventually die. While it is true that a legacy of beneficence may be left behind by means of a will, it is also true that such a legacy has its limits. Simply put, there is no human being who can endlessly give, endlessly provide, man's needs—both now and in eternity. God can! As the giving God, He brings giving to a whole different level. He showers His children with all manner of blessings while we walk upon this earth. In a very real sense, however, God's giving has only just begun during this life. When the perfected church is delivered up to God (cf. Ephesians 5:27), He will forever be their God, and they will forever be His people (cf. Revelation 21:1-3; 22:5). This eternal relationship will involve an eternal inheritance for the faithful in Christ (Romans 8:16-18; Hebrews 9:15; Revelation 21:7). God shall wipe away every tear (Revelation 21:4), and they shall bask in His glorious presence forevermore (cf. 1 Timothy 6:16; Revelation 21:23). Our God is a giving God and, truly, the best is yet to come!

WOT

PLEASE PASS THE SALT

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My wife asked me recently what I wanted for supper. I told her I'd enjoy a big pot of home-cooked pinto beans. She quickly reminded me that we were under strict orders to cut back on our sodium intake: "The doctor says high blood pressure and salt aren't close friends." "They don't have to be *close* friends," I replied, "just friendly acquaintances!" Cutting back is one thing; cutting out is impossible -- especially when you are a fan of pinto beans.

Salt was not considered a detriment in ancient cultures. On the contrary, it was regarded as a highly prized commodity. The Greeks called it *theon*, which means "divine". Often Roman soldiers were paid in salt (that which they received as wages was referred to as a *salarium*, from which we get our English word "salary"), and it was from that practice that the expression "not worth his salt" came into usage. In some societies salt was even more precious than gold. That's something to mull over when you realize that the current market price for an ounce of precious yellow metal is just over \$1,000. Remember that next winter when you are sprinkling that 25 pound bag of rock salt over your icy driveway.

Salt was deemed valuable for at least three reasons: First, it was a PRESERVATIVE. Without refrigeration, meat was especially subject to spoilage. Salt "cured" animal flesh and kept it from going bad. Second, it was a SEASONING. Historians tell us that the diet in and around ancient Palestine tended to be bland. Salt permeated food and gave it a distinctive, pleasant flavor. Third, it was a CLEANSING AGENT. Wounds were bathed in salt water in order to sterilize them. Infection was kept in check by the highly saline brine solution and helped promote healing.

Because we can purchase salt in such large quantities for relatively little money today, we often lose sight of what Jesus was teaching in the Sermon on the Mount. We probably don't give much thought to Bible doctrine when we are buying that navy blue, cylindrical box of Mortons at the local IGA. But when the Lord declared, "You are the salt of the earth..." (Matt. 5:13a), He was underscoring our great value and influence in the world. Faithful children of God have a preserving effect in a world of rampant spiritual decay (Gen. 18:23ff; Prov. 14:34; 2 Tim. 3:13); they hinder and re-

tard moral decline. Christians add a divine tang or flavor to the local community in which they live. Once salt is added to a food, it permeates and changes it (Just a smidgen of salt can enhance a big pot of pinto beans!). Then, too, believers serve as a kind of virtuous antiseptic towards those wounded by the effects of sin.

On the other hand, Christians who wear their holy designation on "Sunday only" have no redeeming value -- they neither preserve, season, nor heal. That's what Jesus meant when He said, "...But if the salt loses its flavor...it is then good for nothing but to be thrown out and trampled underfoot..." (v. 13b). In New Testament times, salt was collected from around the Dead Sea where the crystals were contaminated with other minerals. These formations were full of impurities, and since the actual salt was more soluble than the impurities themselves, the rain often washed out the sodium chloride, which made what was left worthless since it literally lost its saltiness. This residual material was simply thrown into the yard to destroy the fertility of the soil (Deut. 29:23; Judg. 9:45; Psm. 107:34) and harden the path to the house.

George Barna, the church statistician, highlighted this Bible truth-principle when he wrote, "...The average Christian in the average church is almost indistinguishable from the rest of society. The fundamental moral and ethical difference that Christ can make in how we live is missing. When our teens claim to be saved, get pregnant and do drugs at the same rate as the general teenage population - when the marriages of Christians end in divorce at the same rate as the rest of society - when Christians cheat in business, or lie, steal, and cheat on their spouses at the same statistical level as those who say they are not Christians - something is horribly wrong" (Rom. 2:19ff). I hear both Jesus and Barna saying the same thing. That which makes Christians commendable and worthy of respect (Jas. 1:27; Phil. 2:15) can be leached out of their hearts by the constant flow of the world's values.

Minerals without salt were worthless. Pinto beans without salt are not fit to eat. Likewise, Christians without salt -- to borrow from old Kentucky lingo -- "ain't no count." Would you please pass the salt? Oh yeah, and the cornbread too!

WOT

ASK A BIBLE QUESTION

QUESTION: If the Church of Christ is the Church that we read about in the New Testament, why is it so small in number today in comparison to all other churches?

ANSWER: Because there is too much apathy and indifference currently in the Church; we're not doing the job the Lord has given us to do! Unfortunately evangelism is not stressed or taken seriously by many of the Lord's people; therefore, the population of the world has raced ahead of the number of people being brought to Jesus Christ. The Churches of Jesus Christ need a revival! We must "wake up" from spiritual slumber and recommit ourselves to the Great Commission! **READ:** Matthew 28:19-20. These scriptures tell Christ's Church to 1) "Go", 2) "make disciples", 3) "baptize" the disciples and 4) "teach" the baptized disciples. **NOTE:** The Greek verb translated "go" is a present participle (i.e., going). Jesus is saying, "While you are going, make disciples of all the nations." No matter where we are, we should preach and teach Jesus Christ and seek to win others to Him (Acts 11:19-21). There was a time when the Church of Jesus Christ was the fastest growing church in America, but no longer. I, for one, am determined to change that. I want to take the TRUTH to those that are lost. I want ALL to go to heaven. I want to see the Lord adding souls to the Church each day. But for this to happen, New Testament Christians must focus MORE on things above than on things of this earth (Col. 3:1-4). We must want to "abound in the work of the Lord" (1 Cor. 15:58) more than sports, vacations, overtime, parties, shopping and going out to eat! Jesus died for His Church (Acts 20:28). He built only one Church (Eph. 1:22-23; 4:4). He has given specific orders to His Church (Matt. 28:19-20; Mark 16:15-16) and expects us to carry them out. Brethren, let's get busy being DOERS and not just HEARERS of God's Word (Jam. 1:22). Let's turn the world upside down for Christ (Acts 17:6).

—Mark N. Posey
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